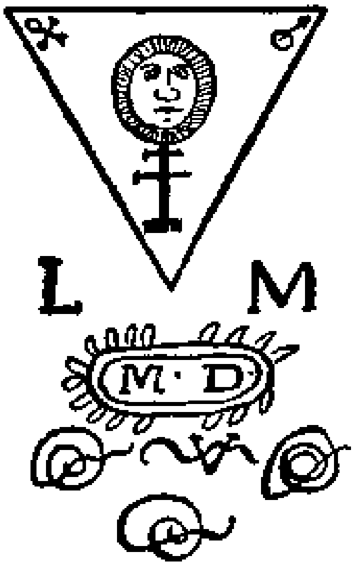
The Grimoire Of



Honorius

The person who desires to invoke the perverse “Spirits of Darkness must observe a three days’ fast; he must also confess and approach the Holy Altar. After these three days, upon the morrow, and at the hour of sunrise, he shall recite the Seven Gradual Psalms, with the accoinpanying Litanies and Prayers,[1] the whole on his knees; further, he must drink no wine and eat no meat on that day. Next, he shall rise at midnight on the first Monday of the month,[2] and a priest shall say a Mass of the Holy

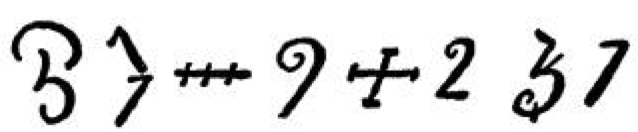
2 The three days’ fast must therefore have been regulated so that it expired on the previous Saturday.

Ghost.[3] After the consecration, taking the Host in his left hand,he shall recite the following prayer on his knees :

PRAYER

My Sovereign Saviour Jesus Christ, Son of the living God! Thou who for the salvation of all mankind didst suffer the death of the Cross; Thou who, before being abandoned to Thine enemies, by an impulse of ineffable love didst institute the Sacrament of thy Body; Thou who hast vouchsafed to us miserable creatures the privilege of making daily commemoration thereof; do Thou deign unto thine unworthy servant, thus holding thy Living Body in his hands, all strength and ability for the profitable application of that power with which he has been entrusted against the horde of rebellious spirits. Thou art their true God, and if they tremble at the utterance of Thy Name, upon that Holy Name will I call, crying Jesus Christ! Jesus, be Thou my help, now and for ever! Amen.

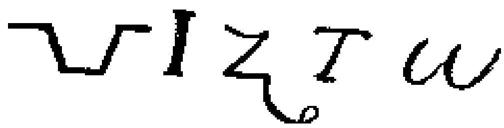
After sunrise a black cock must be killed, the first feather of its left wing being plucked and preserved for use at the required time. The eyes must be torn out, and so also the tongue and heart; these must be dried in the sun and afterwards reduced to powder. The remains must be interred at sunset in a secret place, a cross of a palm in height being set upon the mound, while at each of the four corners the signs which here follow must be drawn with the thumb :



3 The Mass of Pentecost, except the Epistle, which should be that of the Tuesday after Pentecost, and the Gradual, for which there are special versicles.

On this day also the operator should drink no wine and abstain from eating meat.

On Tuesday, at break of day, let him say a Mass of the Angels,[1] placing the feather taken from the bird upon the altar, together with a new penknife. The signs hereinafter represented must be inscribed on a sheet of clean paper with the consecrated wine which is the Blood of Jesus Christ :



They should be written upon the altar, and at the end of the Mass the paper should be folded in a new veil of violet silk, to be concealed on the morrow, together with the oblation of the Mass and a part of the consecrated Host.

On the evening of Thursday the operator must rise at midnight, and, having sprinkled holy water about the

1 The Mass for the Apparition of St. Michael, May 8, with a special Epistle, Gospel, Commemoration, &c,

chamber, he must light a taper of yellow wax, which shall have been prepared on the Wednesday and pierced in the form of a cross. When it is lighted he shall recite Psalm *lxxvii.*[2]*—Attendite, popule meus, legem meam,* &c.—without the *Gloria Patri.* He shall then begin the "Office of the Dead" *with 1/enite exultemus Domino,* &c. He shall recite Matins and Lauds, but in place of the versicle of the ninth Lesson 1 he shall say: Deliver us,

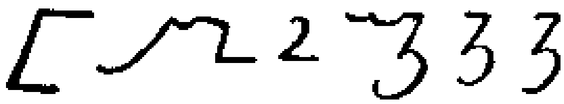
O Lord, from the fear of hell. Let not the demons destroy my soul when I shall raise them from the deep pit, when I shall command them to do my will. May the day be bright, may the sun and moon shine forth, when I shall call upon them. Terrible of aspect are they, deformed and horrible to sight; but do Thou restore unto them their angelic shapes when I shall impose my will upon them. 0 Lord deliver me from those of the dread visage, and grant that they shall be obedient when I shall raise them up from hell, when I shall impose my will upon them.

After the "Office of the Dead" the operator shall extinguish the taper, and at sunrise shall cut the throat of a male lamb of nine days, taking care that the blood does not gush forth upon the earth. He shall skin the lamb, and shall cast its tongue and heart into the fire. The fire must be freshly kindled, and the ashes shall be preserved for use at the proper time. The skin of th~ lamb shall be spread in the middle of a field, and for the space of nine days shall be sprinkled four times every day with holy water. On the tenth day, before the rising of the sun, the lambskin shall be covered with the ashes of the heart and tongue, and with the ashes also of the

2 This Psalm is numbered lxxviii. in the Authorised Version.

1 This is extremely confused; the Office of the Dead does not begin with the *Venite exultemus.* The ninth Lesson belongs to the third Nocturne of the Matins. The prayer given in the Grimoire is based on the verses which it replaces.

cock. On Thursday[2], after sunset, the flesh of the lamb shall be interred in a secret place where no bird can come, and the priest with his right thumb shall inscribe on the grave the characters here indicated



Moreover, for the space of three days he shall sprinkle the four corners with holy water, saying: Sprinkle me, 0 Lord, with hyssop, and I shall be cleansed! Wash me, and I shall be made whiter than snow!

After the aspersion let him recite the following prayer, kneeling with his face towards the east

PRAYER.

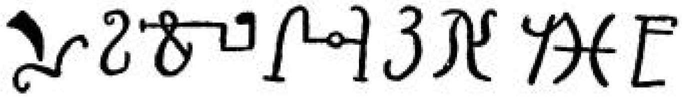
Christ Jesus, Redeemer of men, who, being the Lamb without spot, wast immolated for the salvation of the human race, who alone wast found worthy to open the Book of Life, impart such virtue to this lambskin that it may receive the signs which we shall trace thereon, written with Thy blood, so that the figures, signs, and words may become efficacious; and grant that this skin may preserve us against the wiles of the demons; that they may be terrified at the sight of these figures, and may only approach them trembling. Through Thee, Jesus Christ, who livest and reignest through all ages. So be it.

2 The days on which the various operations should be performed have been confused, after the prevailing manner of the Grimoires.

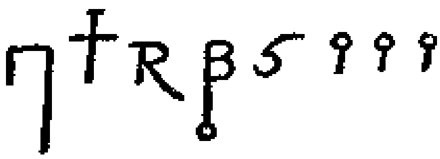
The Litanies of the Holy Name of Jesus must then be repeated, but instead of the *Agnus Del,* substitute:

Immolated Lamb, be Thou a pillar of strength against the demons[3] Slain Lamb, give power over the Powers of Darkness! Immolated Lamb, grant favour and strength unto the binding of the Rebellious Spirits. So be it.

The lambskin shall be stretched for eighteen days, and on the nineteenth day the fleece shall be removed, reduced into powder, and interred in the same place. The word *vellus* shall be written above it with the finger, together with the following character and the words: May this which hath been reduced into ashes preserve against the demons through the name of Jesus.

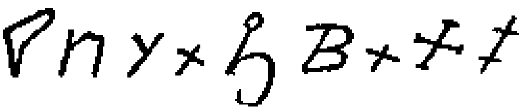


Add also these signs



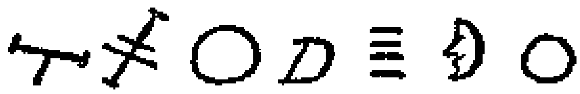
Lastly, on the eastern side, the said skin must be

set to dry in the sun for three days, the ensuing characters being cut with a new knife:



— This being accomplished, recite Psalm lxxi., *Deus,*

judicium tuum regi da, &c., and cut the following characters



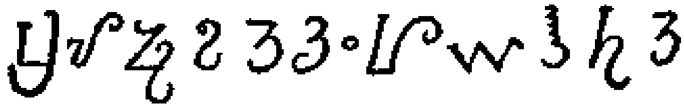
The figure being thus far completed, recite the verses *Afferte Domino, patria' gentium,* occurring in Psalm xcv.:

Cantate Domino Canticum novum, of which the seventh versicle is: *Off erte Domino, Full Del,* &c., and cut subsequently these characters :



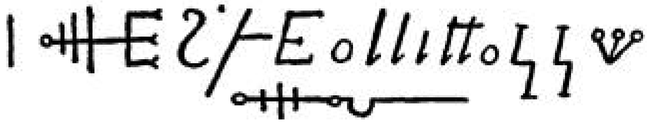
— Next recite Psalm lxxvii.: *Attendite, popule meus,*

legem meam, and compose the following figure:



— Which being accomplished, recite Psalm ii.: *Quart'*

fre,nuerunt gentes et populi ineditati sunt inaniaP Then make another figure as follows



And recite Psalm cxv.: *(_redidi pro pter quod locutus sum.* Finally, on the last day of the month a Mass for the Dead shall be offered; the prose shall be omitted, and also the Gospel of St. John, but at the end of the Mass the priest shall recite the Psalm *Confitemini Domino quoniam bonus,* &c.[1]

In Honour of the Most Holy and August Trinity, the

Father, the Son, and the Holy Ghost. Amen.

The Seventy-two Sacred Names of God.—TRINITAS,

SOTHER, MESSIAS, EMMANUEL, SABAHOT, ADONAY,

ATHANATOS, JESU, PENTAGNA, ARGAGON, ISCHIROS,

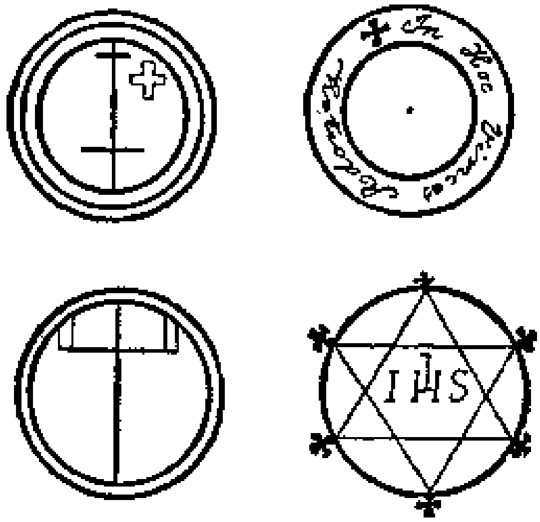
ELEYSON, OTHEOS, TETRAGRAMMATON, ELY, SADAY,

AQUILA, MAGNUS HOMO, *Vzsro,* FLOS, ORIGO, SALVATOR, ALPHIA AND OMEGA, PRIMIJS, NovissIMus, PRINI At this point the process of the Grimoire becomes almost unintelligible. The relation of the seventy-two names apparently succeeds the Psalm, and is followed by the Second Gospel, which is not omitted after all. There is then an extension of the *Deo Gratias;* this concluded the Mass, which seems immediately followed by the evocation. But the use of the Pentacles of Solomon and St. John does not appear, in the one case, till the close of the Conjurations, and not at all in the other.

CIPIUM ET FINIS, PRIMOGENITUS, SAPIENTIA, VIRTUS,

PARACLITUS, VERITAS, VIA, MEDIATOR, MEDICUS, SALUS, AGNUS, OVIS, VITULUS, SPES, ARIES, LEO, LUX, IMAGO, PANIS, JANUA, PETRA, SPONSA, PASTOR, PROPHETA, SACERDOS, SANCTUS, IMMORTALITAS, JESUS, CHRISTUS, PATER, FILIUS H0MINIS, SANCTUS, PATER OMNIPOTENS, DEUS, AGIOS, RESSURRECTIO, MISCRIROS, CHARITAS, AETERNAS, CREATOR, REDEM PTOR, UNITAS, SUM MUM BONUM, INFINITAS. AMEN.

Hereinafter follow the three small pentacles of Solomon, and that of the Gospel of St. John.



The Beginning of the Holy Gospel according to John.

Glory be to Thee, 0 Lord.

In the beginning was the Word, &c., *in extenso, so far as the end of the fourteenth versicle.*

Thanks be to God. Hosanna to the Son of David!

Blessed is He who cometh in the Name of the Lord.

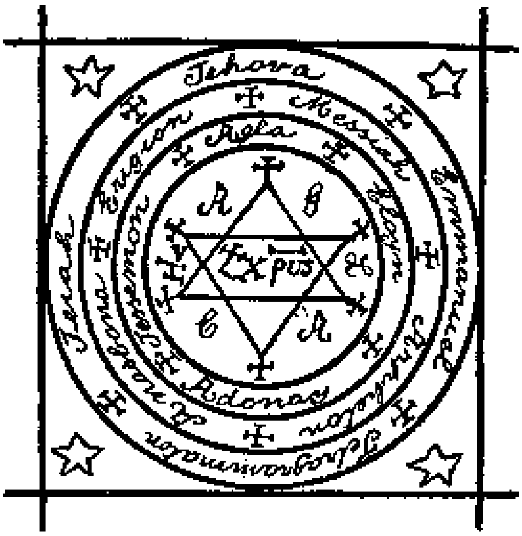
Hosanna in the Highest. We invoke Thee. We adore Thee. We praise Thee. We glorify Thee, 0 blessed and glorious Trinity! May the Name of the Lord be blessed, now and henceforth for ever! Amen. In the Name of the Father, of the Son, and of the Holy Ghost, Jesus of Nazareth, King of the Jews. May Christ conquer, reign, command, and defend me from all evil. Amen.

UNIVERSAL CONJURATION.

I, N., do conjure thee, 0 Spirit N., by the living God, by the true God, by the holy and all-ruling God, who created from nothingness the heaven, the earth, the sea, and all things that are therein, in virtue of the Most Holy Sacrament of the Eucharist, in the name of Jesus Christ, and by the power of this same Almighty Son of God, who for us and for our redemption was crucified, suffered death, and was buried; who rose again on the third day, and is now seated on the right hand of the Creator of the whole world, from whence he will come to judge the living and the dead; as also by the precious love of the Holy Spirit, perfect Trinity. I conjure thee within the circle, accursed one, by thy judgment, who didst dare to tempt God: I exorcise thee, Serpent, and I command thee to appear forthwith under a beautiful and well-favoured human form of soul and body, and to fulfil my behests without any deceit whatsoever, as also without mental reservation of any kind, by the great times of the God of gods and Lord of lords, ADONAY, TETRAGRAM MATON, JEHOVA, TETRAGRAM MATON, ADONAY, JEHOVA, OTHEOS, ATHANATOS, ISCHYR0S, AGLA, PENTACRAM MATON, SADAY, SADAY, SADAY, JEHOVA, OTHEOS, ATHANATOS a *Liciat* TETRAGRAMMATON, ADONAY, ISCHYROS, ATHANATOS, SADY, SADY, SADY, CADOS, CADOS, CADOS, ELOY. AGLA, AGLA, AGLA, ADONAY, ADONAY.

I conjure thee, Evil and Accursed Serpent, N.. to appear at my will and pleasure, in this place, before this circle, without tarrying, without companions, without grievance, without noise, deformity, or murmuring. I exorcise thee by the ineffable names of God, to wit, Gog and Magog, which I am unworthy to pronounce; Come hither, Conic hither, Come hither. Accomplish my will and desire, without wile or falsehood. Otherwise St. Michael, the invisible Archangel, shall presently blast thee in the utmost depths of hell. Come, then, N., to do my will.

The Grand Pentacle of Salomon



A.P.

Why tarriest thou, and why delayest? What doest thou? Make ready, obey your master, in the name of the Lord, BATHAT or RACHAT flowing over ABRACM ENS, ALCHOR or ABERER.

L. Q. L. F. A. P.

Behold the Pentacle of Solomon which I have brought into thy presence! I command thee, by order of the great God, ADONAY, TETRAGRAMMATON, and JEsUs!

Hasten, fulfil my behests, without wile or falsehood, but in all truth, in the name of the Saviour and Redeemer, Jesus Christ.

DISCHARGE.

Go in peace unto your places. May there be peace between us and you, and be ye ready to come when ye are called. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

ACT OF THANKSGIVING.

Praise, honour, glory, and blessing be unto Him who sitteth upon the throne, who liveth for ever and ever. Amen.

CONJURATION OF THE BOOK.[1]

I conjure thee, 0 Book, to be useful and profitable unto all who shall have recourse to thee for the success of their affairs. I conjure thee anew, by the virtue of the Blood of Jesus Christ, contained daily in the chalice, to be serviceable unto all those who shall read thee. I exorcise thee, in the name

of the Most Holy Trinity, in the name of the Most Holy Trinity, in the name of the Most Holy Trinity!

What follows must be said before the sealing of the Book.

I conjure and command you, 0 Spirits, all and so many as ye are, to accept this Book with good grace, so that whensoever we may read it, the same being approved and recognised as in proper form and valid, you shall be constrained to appear in comely human form when you are called, accordingly as the reader shall judge. In no circumstances shall you make any attempt upon the body, soul, or spirit of the reader, nor inflict any harm on those who may accompany him, either by mutterings, tempests, noise, scandals, nor yet by lesion or by hindrance in the execution of the commands of this Book. I conjure you to appear immediately when the conjuration is made, to execute without dallying all that is written and enumerated in its proper place in the said book. You shall obey, serve, instruct, impart, and perform all in your power for the benefit of those who command you, and the whole without illusion. If perchance some of the invoked spirits be unable to come or appear when required, they shall be bound over to send others vested with their power, who also shall swear solemnly to execute all that the reader may demand, and ye are all hereby enjoined by the Most Holy Names of the Omnipotent Living God, ELOYM, JAH, EL, ELOY, TETRAGRAMMATON, to fulfil everything as it is set forth above. If ye obey me not, I will force you to abide in torments for a thousand years, as also if any one of you receive not this Book with entire resignation to the will of the reader.

1 This is the *Liber Spirituum* of Pseudo-Agrippa, sufficiently described in Part I. The introduction of it in this Grimoire presupposes either an acquaintance in the reader or information which is omitted.

CONJURATION OF THE DEMONS.

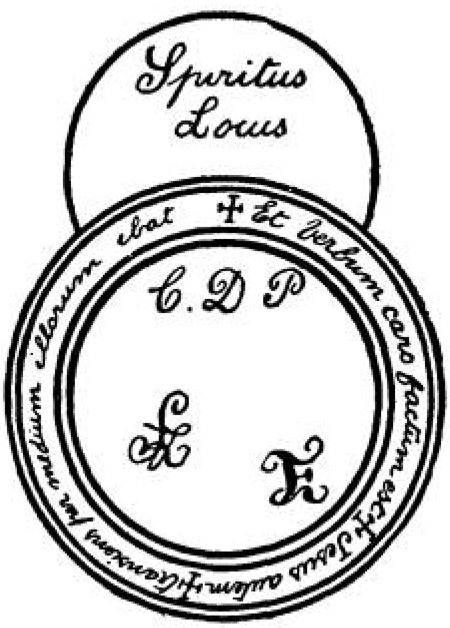
In the Name of the Father, and of the Son, and of the Holy Ghost. Take heed! Come, all Spirits! By the virtue and power of your King, and by the seven crowns and chains of your Kings, all Spirits of the Hells are forced to appear in my presence before this pentacle or circle of Solomon, whensoever I shall call them. Come, then, all at my orders, to fulfil that which is in your power, as commanded. Come, therefore, from the East, South, West, and North! I conjure and command you, by the virtue and power of Him who is three, eternal, equal, who is God invisible, consubstantial, in a word, who has created the heavens, the sea, and all which is under heaven.

After these Conjurations you shall command them to

affix the Seal.

CONCERNING THE FIGURE OF THE CIRCLE.

Circles should be described with charcoal or holy water, sprinkled with the wood of the blessed Cross.



The Magic Circle of Honorius

When they have been duly made, and the words have been written about the circle, the holy water which has served to bless the same may also be used to prevent the spirits from inflicting any hurt. Standing in the middle of the circle, you shall command them in a lively manner, as one who is their master.

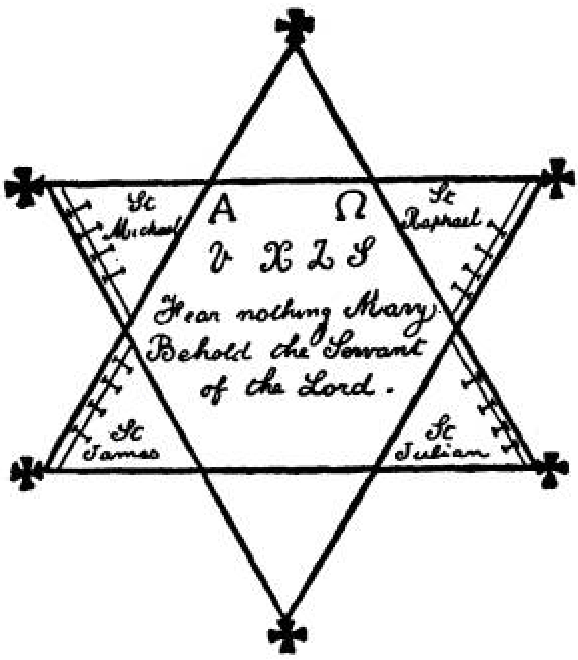
What must be said in Composing the Circle.

0 Lord, we fly to Thy virtue! 0 Lord, confirm this work! What is operated in us becomes like dust driven before the wind, and the Angel of the Lord pausing *(sic),* let the darkness disappear, and the Angel of the Lord ever pursuing, ALPHA, OMEGA, ELY, ELOTHE, FLOHIM, ZABAHOT, FLION, SADY. Behold the Lion who is the conqueror of the Tribe of Judah, the Root of David! I will open the Book, and the seven seals thereof. I have beheld Satan as a bolt falling from heaven. It is Thou who hast given us power to crush dragons, scorpions, and all Thine enemies beneath Thy feet. Nothing shall harm us, not even ELOY, ELOHIM, ELOHE, ZABAHOT, ELI0N, ESARCHIE, ADONAY, JAH, TETRAGRAMMATON, SADY. The earth is the Lord's and all those who dwell therein, because He established it upon the seas and prepared it in the midst of the waves. Who shall ascend unto the mountain of the Lord? Who shall be received in his Holy Place? The innocent of hands and clean of heart. Who bath not received his soul in vain, and hath not sworn false witness against his neighbour. The same shall be blessed of God, and shall obtain mercy of God to his salvation. He is of the generation of those who

seek Him. Open your gates, ye princes, open the eternal gates, and the King of Glory shall enter! Who is this King of Glory? The Lord Almighty, the Lord, mighty in battle. Open your gates, ye princes! Lift up the eternal gates. Who is this King of Glory? The Lord Almighty. This Lord is the King of Glory. Glory be to the Father, &c.

To dismiss them, the Pentacle of Solomon must be exhibited, at the same time saying a-s follows :— Behold your sentence! Behold that which forbids

rebellion to our wills, and doth ordain you to return unto your abodes. May peace be between us and you, and be my will.



CONJURATION OF THE KING OF THE EAST.

I conjure and invoke thee, 0 powerful King of the East Magoa, by my holy labour, by all the names of Divinity, by the name of the All-Powerful: I command thee to obey, and to come to me, or that failing, forthwith and immediately to send unto me Massayel, Ariel, Satiel, Arduel, Acorib, to respond concerning all that I would know and to fulfil all that I shall command. Else thou shalt come verily in thine own person to satisfy my will; which refusing, I shall compel thee by all the virtue and power of God.

The Grand Pentacle or Circle of Solomon will answer for the above and following Conjurations, which can be said on all days and at all hours. If it be desired to speak only with one spirit, one only need be named, at the choice of the reader.

CONJURATION OF THE KING OF THE SOUTH.

0 Egym, great King of the South, I conjure and invoke thee by the most high and holy Names of God, do thou here manifest, clothed with all thy power; come before this circle, or at least send me forthwith Fadal, Nastrache, to make answer unto me, and to execute all my wishes. If thou failest, I shall force thee by God Himself.

CONJURATION OF THE KING OF THE WEST.

0 Baymon, most potent King, who reignest in the Western quarter, I call and I invoke thee in the name of the Deity! I command thee by virtue of the Most High, to send me immediately before this circle the Spirit Passiel Rosus, with all other Spirits who are subject unto thee, that the same may answer in everything, even as I shall require them. If thou failest, I will torment thee with the sword of fire divine; I will multiply thy sufferings,

and will burn thee.

CONJURATION OF THE KING OF THE NORTH.

0 thou, Amaymon, King and Emperor of the Northern parts, I call, invoke, exorcise, and conjure thee, by the virtue and power of the Creator, and by the virtue of virtues, to send me presently, and without delay, Madael, Laaval, Bamlahe, Belem, and Ramath, with all other Spirits of thine obedience, in comely and human form! In whatsoever place thou now art, come hither and render that honour which thou owest to the true living God, who is thy Creator. In the name of the Father, of the Son, and of the Holy Ghost, come therefore, and be obedient, in front of this circle, without peril to my body or soul. Appear in comely human form, with no terror encompassing thee. I conjure thee, make haste, come straightway, and at once. By all the Divine names— SECHIEL, BARACHIEL—if thou dost not obey promptly, BALANDIER, *suspensus, iracundus, Origratiumgu, Partus, Olemdemis, and Bautratis,* N. I exorcise thee, do invoke, and do impose most high commandment upon thee, by the omnipotence of the living God, and of the true God; by the virtue of the holy God, and by the power of Him who spake and all things were made, even by His holy commandment the heaven and earth were made, with all that is in them! I adjure thee by the Father, by the Son, and by the Holy Ghost, even by the Holy Trinity, by that God whom thou canst not resist, under whose empire I will compel thee; I conjure thee by God the Father, by God the Son, by God the Holy Ghost, by the Mother of Jesus Christ, Holy Mother and perpetual Virgin, by her sacred heart, by her blessed milk, which the Son of the Father sucked, by her most holy body and soul, by all the parts and members of this Virgin, by all the sufferings, afflictions, labours, agonies which she endured during the whole course of her life, by all the sighs she uttered, by the holy tears which she shed whilst her dear Son wept before the time of His dolorous passion and on the tree of the Cross, by all the sacred holy things which are offered and done, and also by all others, as in heaven so on earth, in honour of our Saviour Jesus Christ, and of the

Blessed Mary, His Mother, by whatsoever is celestial, by the Church Militant, in honour of the Virgin and of all the Saints. In like manner, I conjure thee by the Holy Trinity, by all other mysteries, by the sign of the Cross, by the most precious blood and water which flowed from the side of Jesus Christ, by the sweat which issued from His whole body, when He said in the Garden of Olives: My Father, if it be possible, let this chalice pass from me—I conjure thee by His death and passion, by His burial and glorious resurrection, by His ascension, by the coming of the Holy Ghost. I adjure thee, furthermore, by the crown of thorns which was set upon His head, by the blood which flowed from His feet and hands, by the nails with which He was nailed to the tree of the Cross, by the holy tears which He shed, by all which He suffered willingly through great love of us: by the lungs, the heart, the hair, the inward parts, and by all the members, of our Saviour Jesus Christ. I conjure thee by the judgment of the living and the dead, by the Gospel words of our Saviour Jesus Christ, by His preachings, by His sayings, by all His miracles, by the child in swaddling-clothes, by the crying child, borne by the mother in her most pure and virginal womb; by the glorious intercession of the Virgin Mother of our Saviour Jesus Christ; by all which is of God and of His Most Holy Mother, as in heaven so on earth. I conjure thee by the holy Angels and Archangels, and by all the blessed orders of Spirits, by the holy patriarchs and prophets, by all the holy martyrs and confessors, by all the holy virgins and innocent widows, and by all the saints of God, both men and women. I conjure thee by the head of St. John the Baptist, by the milk of St. Catherine, and by all the Saints.

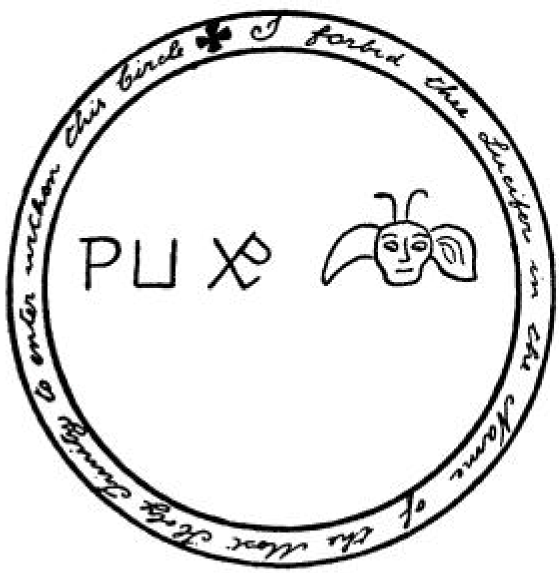
CONJURATION FOR EACH DAY OF THE WEEK.

For Monday, to Lucifer.

This experience is commonly performed between eleven and twelve o’clock, or between three and four. Requisites: coal, and consecrated chalk to compose the circle, about which these words must be written: I forbid thee, Lucifer, in the name of the Most Holy Trinity, to enter within this circle. A mouse must be provided to give him; the master must have a stole and holy water, an air also and a surplice. He must recite the Conjuration in a lively manner, commanding sharply and shortly, as a lord should address his servant, with all kinds of

menaces: SATAN, RANTAM, PALLANTRE, LUTAIS, C0RI-

CACOEM, SCIRCIGREUR, I require thee to give me very humbly, &c.



Conjuration

I conjure thee, Lucifer, by the living God, by the true God, by the holy God, who spake and all was made, who commanded and all things were created and made! I conjure thee by the ineffable name of God, ON, ALPHA and OMEGA, ELOY, ELOYM, YA, SADAY, LUX, MUGIENS,

REX, SALUS, ADONAY, EMMANUEL, MEssIAs; and I adjure, conjure, and exorcise thee by the names which are declared under the letters V, C, X, as also by the names

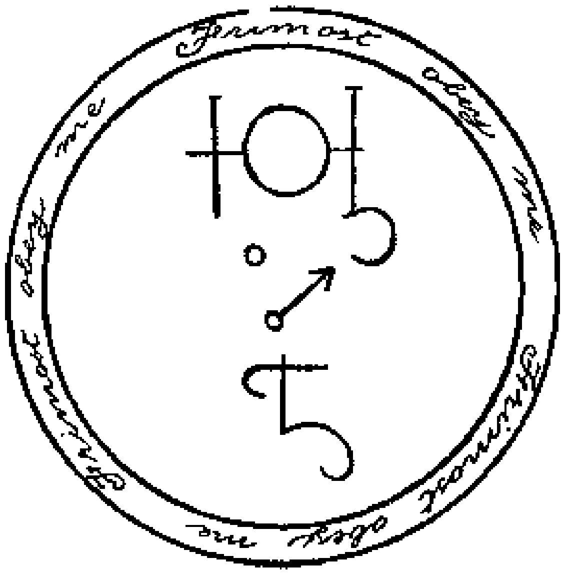
JEHOVAH, SOL, AGLA, RIFFAs0RIs, ORIsT0N, ORPHITNE, PHATON, IPRETU, OCIA, SP1~RATON, IMAGON, AMUL, PENATON, SOTER, TETRAGRAMMATON, ELOY, PREMOTON, SITMON, PERIGARON, IRATATON, PLEGATON, ON, PEROHIRAM, TIRos, RUBIPHATON, SIMULATON, PERPI, KLARIMUM, TREMENDUM, MERAY, and by the most high ineffable names of God, GALl, ENGA, EL, HABDANUM, INGODUM, OBU ENGLABIS, do thou make haste to come, or send me N., having a comely and human form in no wise repulsive, that he may answer in real truth whatsoever I shall ask him, being also powerless to hurt me, or any person whomsoever, either in body or soul.

For Tuesday, to Frimost.[1]

This experience is performed at night from nine to

ten o’clock, and the first stone found is given to him. He is to be received with dignity and honour. Proceed as on Monday; compose the circle, and write about it:

Obey me, Frimost! Obey me, Frimost! Obey me, Frimost!



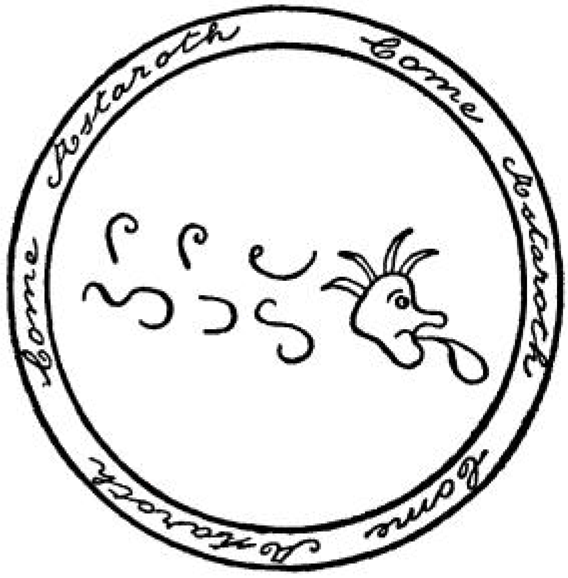
CONJURATION.

I conjue and command thee, Frimost, by all the names wherewith thou canst be constrained and bound! I exorcise thee, Nambroth, by thy name, by the virtue of all spirits, by all characters, by the Jewish, Greek, and Chaldean conjurations, by the confusion and malediction, and I will redouble thy pains and torments from day to day for ever, if thou come not now to accomplish my will and submit to all that I shall command, being powerless to harm me, or those who accompany me, either in body or soul.

For Wednesday, to Astaroth.

This experience is performed at night, from ten to eleven o'clock; it is designed to obtain the good graces of the King and others. Write in the circle as follows:

Come, Astaroth! Come, Astaroth! Come, Astaroth!



CONJURATION.

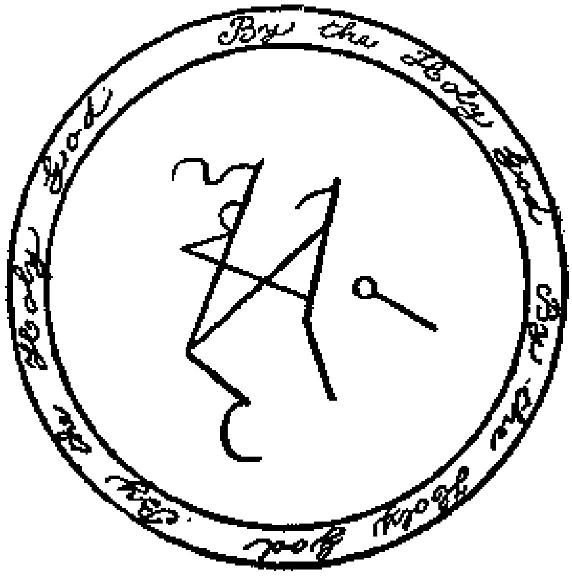
I conjure thee, Astaroth, wicked spirit, by the words Christ of Nazareth, unto whom all demons are submitted, who was conceived of the Virgin Mary; by the mystery of the Angel Gabriel, I conjure thee; and again in the name of the Father, and of the Son, and of the Holy Ghost; in the name of the glorious Virgin Mary, and of the Most Holy Trinity, in whose honour do all the Archangels, Thrones, Dominations, Powers, Patriarchs, Prophets, Apostles, and Evangelists sing without end; Hosannah, Hosannah, Hosannah, Lord God of Hosts, who art, who wast, who art to come, as a river of burning fire! Neglect not my commands, refuse not to come. I command thee by Him who shall appear with flames to judge the living and the dead, unto whom is all honour, praise, and glory. Come, therefore, promptly, obey my will, appear and give praise to the true God, unto the living God, yea, unto all His works; fail not to obey me, and give honour to the Holy Ghost, in whose name I command thee.

This experience is made at night, from three to four o'clock, at which hour he is called, and appears in the form of a King. A little bread must be given him when he is required to depart; he renders man happy and also discovers treasures. Write about the circle as follows:

Holy God! Holy God! Holy God!

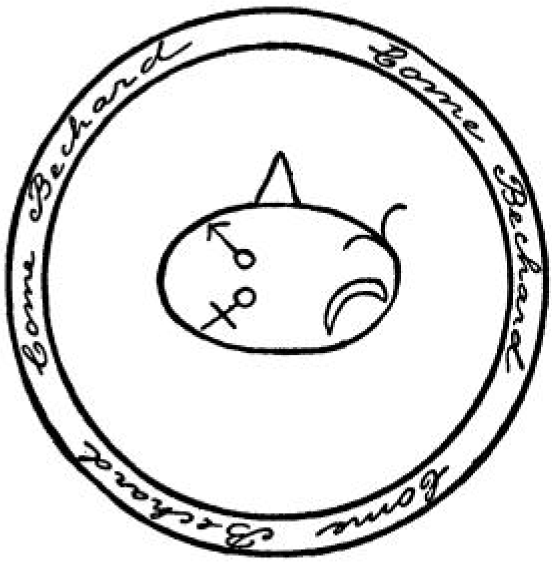
CONJURATION.

I conjure thee, Silcharde, by the image and likeness of Jesus Christ our Saviour, whose death and passion redeemed the entire human race, who also wills that, by His providence, thou appear forthwith in this place. I command thee by all the Kingdoms of God. Act—I adjure and constrain thee by his Holy Name, by Him who walked upon the asp, who crushed the lion and the dragon. Do thou obey me, and fulfil my commands, being powerless to do harm unto me, or any person whomsoever, either in body or soul.



For Friday, to Bechard.

This experience is peformed an night from eleven to twelve o'clock, and a nut must be given to him. Write within the circle: Come, Bechard! Come, Bechard! Come, Bechard!

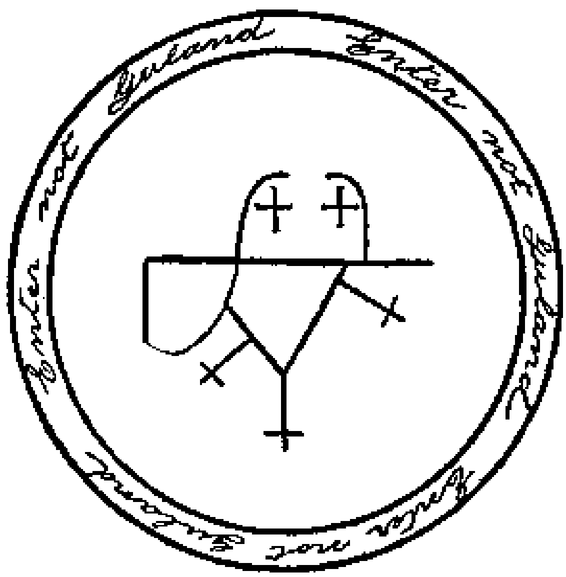


CONJURATION.

I conjure thee, Bechard, and constrain thee, in like manner, by the Most Holy Names of God, ELOY, ADONAY, ELOY, AGLA, SAMALABACTAY, which are written in Hebrew, Greek and Latin; by all the sacraments, by all the names written in this book; and by him who drove thee from the height of Heaven. I conjure and command thee by the virtue of the Most Holy Eucharist, which hath redeemed men from their sins; I conjure thee to come without any delay, to do and perform all my biddings, without any prejudice to my body or soul, without harming my book, or doing injury to those that accompany me.

For Saturday, to Guland.[1]

This experience is performed at night from eleven to twelve o'clock, and so soon as he appears burnt bread must be given him. Ask him anything you will, and he will obey you on the spot. Write in his circle: Enter not, Guland! Enter not, Guland! Enter not, Guland!



CONJURATION.

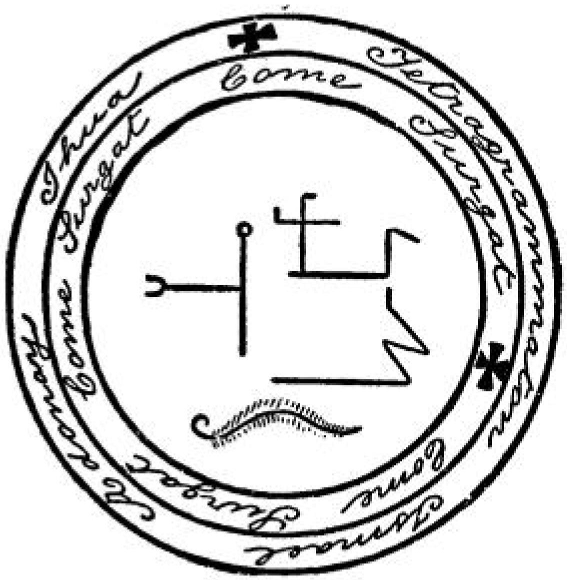
I conjure thee, 0 Guland, in the name of Satan, in the name of Beelzebuth, in the name of Astaroth, and in the name of all other Spirits, to make haste and appear before me. Come, then in the name of Satan and in the names of all other demons. Come to me, I command thee, in the name of the Most Holy Trinity. Come without inflicting any harm upon me, without injury to my body or soul, without maltreating my books, or anything which I use. I command thee to appear without delay, or, that failing, to send me forthwith another Spirit having the same power as thou hast, who shall accomplish my commands and be submitted to my will, wanting which, he whom thou shalt send me, if indeed thou comest not thyself, shall in no wise depart, nor until he bath in all things fulfilled my desire.

For Sunday, to Surgat.[1]

This experience is performed at night from eleven to one o'clock. He will demand a hair of your head, but give him one of a fox, and see that he takes it. His office is to discover and transport all treasures, and perform anything that you may will. Write in his circle:

TnTRAGRAM MATON, TETRAGRAM MATON, TETRAGRAM MATON. ISMAEL, ADONAY, IHUA. And in a second circle:

Come, Surgat! Come, Surgat t Come, Surgat!



CONJURATION.

I conjure thee, 0 Surgat, by all the names which are written in this book, to present thyself here before me, promptly and without delay, being ready to obey me in all things, or, failing this, to despatch me a Spirit with a stone which shall make me invisible to

every one whensoever I carry it! And I conjure thee to be submitted in thine own person, or in the person of him or of those whom thou shalt send me, to do and accomplish my will, and all that I shall command, without harm to me or to any one, so soon as I make known my intent.

Very Powerful Conjuration for all days and hours of the Day or Night, being for Treasures hidden by men or Spirits, that the same may be possessed and transported.

I command you, 0 all ye demons dwelling in these parts, or in what part of the world soever ye may be, by whatsoever power may have been given you by God and our holy Angels over this place, and by the powerful Principality of the infernal abysses, as also by all your brethren, both general and special demons, whether dwelling in the East, West, South, or North, or in any side of the earth, and, in like manner, by the power ofGod the Father, by the wisdom of God the Son, by the virtue of the Holy Ghost, and by the authority I derive from our Saviour Jesus Christ, the only Son of the Almighty and the Creator, who made us and all creatures from nothing, who also ordains that you do hereby abdicate all power to guard, habit, and abide in this place; by whom further I constrain and command you, *nolens volens,* without guile or deception, to declare me your names, and to leave me in peaceable possession and rule over this place, of whatsoever legion you be and of whatsoever part of the world; by order of the Most Holy Trinity, and by the merits of the Most Holy and Blessed Virgin, as also of all the saints, I unbind you all, spirits who abide in this place, and I drive you to the deepest infernal abysses. Thus: Go, all Spirits accursed, who are condemned to the flame eternal which is prepared for you and your companions, if ye be rebellious and disobedient. I conjure you by the same authority, I exhort and call you, I constrain and command you, by all the powers of your superior demons, to come, obey, and reply positively to what I direct you in the name of Jesus Christ. Whence, if you or they do not obey promptly and without tarrying, I will shortly increase your torments for a thousand years in hell. I constrain you therefore to appear here in comely human shape, by the Most High Names of God, HAIN, L0N,

HILAY, SABAOTH, HELIM, RADISH~~, LEDIEHA, ADONAY, JEHOVA, YAH, TETRAGRAMMATON, SADA!, MESSIAS, AGIOS, ISCHYROS, EMMANUEL, AGLA, Jesus who is ALPHA and OMEGA, the beginning and the end, that you be justly established in the fire, having no power to reside, habit, or abide in this place henceforth; and I require your doom by the virtue of the said names, to wit, that St. Michael drive you to the uttermost of the infernal abyss, in the name of the Father, and of the Son, and of the Holy Ghost. So I conjure thee, Acham, or whomsoever thou mayst be,

by the Most Holy Names of God, by MALHAME, JAE,

MAY, MABRON, JACOB, DASMEDIAS, EL0Y, ATERESTIN, JANASTARDY, FINI5, AGIos, JSCHYROS, OTHEOS, ATHANATOS, AGLA, JEHOVA, HOM0SION, AGA, MESSIAS, SOTHER,

CHRISTUS VINCIT, CHRISTUS IMPERAT, INCREATUS SPIRITUS SANCTUS.

I conjure thee, Cassiel, or whomsoever thou mayest be, by all the said names, with power and with exorcism! I warn thee by the other sacred names of the most great Creator, which are or shall hereafter be communicated to thee; hearken forthwith and immediately to my words, and observe them inviolably, as sentences of the last dreadful day of judgment, which thou must obey inviolately, nor think to repulse me because I am a sinner, for therein shalt thou repulse the commands of the Most High God. Knowest thou not that thou art bereft of thy powers before thy Creator and ours? Think therefore what thou refusest, and pledge therefore thine obedience, swearing by the said last dreadful day of judgment, and by Him who bath created all things by His word, whom all creatures obey. P. *per sedem Balda'rey et per gratiam et diligentiam tuam habuisti ab eo ha~ic n&atimanamilam,* as I command thee.